

# The Missionary Intelligencer.

VOLUME XXV.

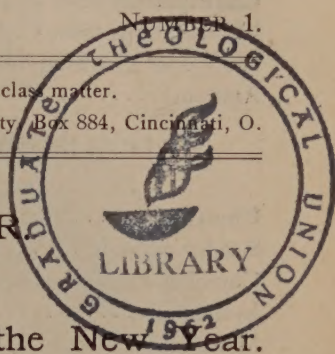
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A HAPPY NEW YEAR



**H**APPY Christian greetings for the New Year. May its every day be shaped by the same kind Father who has led us to its threshold. May the New Year's spirit be one of joy. Joy in beginnings, in expectations, and in completions. If sorrows and seeming failures come, let us not waste God's precious hours in mourning, but let us go straight on, with our faces toward the light, rejoicing in the many blessings we have, and counting them over and over as we go. May our days be filled with earnest prayers and our own best efforts to answer them. May our vision be opened that God may show us the great things which surround our path. Let the mist be removed from our dim eyes, the dullness from our sluggish minds, and all fear from our faltering hearts. All through this new year may our hearts be opened as a hospitable home for all kindly sympathies and helpful ministries. With God's help, let us live and love and serve as never before.

## Financial Exhibit.

The following exhibit of the receipts for the first two months of the current missionary year is worthy of careful reading:

	1910	1911	Gain
Contributions from Churches.....	57	105	48
Contributions from Sunday Schools.....	42	59	17
Contributions from C. E. Societies.....	106	84	*22
Individual Contributions.....	63	56	*7
Amounts.....	\$12,699.08	\$9,363.06	*\$3,336.02

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches .....	\$2,631.55	\$4,049.71	\$1,418.16
Sunday Schools .....	454.58	1,114.17	659.59
Christian Endeavor Societies.....	1,034.86	910.72	*124.14
Individuals .....	1,603.30	1,075.30	*528.00
Miscellaneous .....	198.82	263.16	64.34
Annuity .....	6,775.97	1,950.00	*4,825.97

\*Loss.

Gain in Regular Receipts, \$1,489.95. Loss in Annuities, \$4,825.97.

Let the friends remember that the Society is now borrowing money with which to pay the missionaries until the March Offering. It requires about \$1,000 per day to keep the work going. We ought to hear from a great number of individual givers at once.

Send all offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, O.

## EDITORIAL NOTES

The March Offering is two months away.

This is the time for careful and prayerful preparation.

The final results depend chiefly upon the *preparation* that has been made.

China has 2,033 walled cities, and of this number 1,557 are still without missions.

There are no "short cuts" nor "easy ways" to secure a creditable offering for Foreign Missions from any church.

The more of the gospel we export to foreign lands the more we have for home consumption.

The Foreign Society has a record of 500 Mission Study classes. The number is growing.

Last year the Foreign Society sold 12,000 missionary books. We hope to sell more this year.

We are receiving money right along on the Annuity Plan. Those fifty years of age or older will do well to consider this plan.



India has 43,000,000 widows; more than the population of France. Just think of it!

China has about four thousand missionaries. Cities with missionaries, 476; cities without missionaries, 1,557.

The Viceroy of Nankin sent four women to America to pursue studies. This is the only case of this kind in all Asia.

The "easy ways" for a great missionary offering have all failed and will fail. Only those who labor will rejoice in large returns.

Ernest W. Clement says, "The longer I live in Japan the more profound admiration I have for their educational system, as a system."

One missionary in Korea serves 130 churches. He makes tours among these churches, looking after their interests. The laborers are too few.

It is stated that more than 7,000,000 reside beyond the boundaries of the Chinese Empire. They send back to China yearly more than \$50,000,000.

One of the hopeful signs in China is that the anti-foot binding movement has entered upon a new era. Foot binding is now becoming unpopular.

Miss Stella Walker Lewis, our returned missionary from Japan, has been visiting a number of churches. Wherever she goes she arouses interest in the work.

Cheering reports are being received from the Foreign Missionary Rallies in different parts of the country. All eyes are now turned toward the March Offering.

Jeme Tien Yu, a Chinese engineer, graduated from Yale, was the chief of construction for the Pekin-Kalgan Railway in China. The Chinese are doing for themselves what they formerly depended upon foreigners to do.

It is stated that China now has some two hundred daily papers. These will naturally give much information of the world and help to China's general enlightenment and uplift.

The missionary force in India is increasing. Recently sons have been born to Mr. and Mrs. H. A. Eicher at Bilaspur and to Mr. and Mrs. W. B. Alexander at Damoh.



MISS STELLA LEWIS,

of Japan, who is the Living-link for the churches of Linn and Benton Counties, Iowa. These churches, outside of Cedar Rapids, have assumed her support with great satisfaction. Miss Lewis has recently visited the churches of these counties and awakened much interest.

The Foreign Society has received \$500 from the estate of Mrs. Eliza Ayres, Wauseon, Ohio, by bequest. We mention this to remind the friends of Foreign Missions that they will do well to remember the cause in their last will and testament.

In 1908 the government cancelled the Imperial rescript which granted official rank to Catholic priests, the rank of magistrate, and to bishops the rank of viceroy. This means that eleven hun-



dred priests and forty-six bishops will be deprived of their official rank in China.

For the last two hundred and fifty years since the Manchus conquered China every male Manchu has been either a soldier or an official and has been in receipt from birth of a pension from the government. Marriage is now allowed between the Manchu and the Chinese, and the Manchu made subject to Chinese law.



W. P. BOWERS AND WIFE, MUNCIE, IND.

These splendid disciples gave \$1,500 to provide a home for Miss Alma Favors at Lu Cheo fu, China, and it is known as the *Bowers Memorial Home*. Miss Favors does a good work, and these friends have fellowship in her great service.

The church at Bloomington, Ind., has constituted Thos. J. Clark, Albion, Ill., a Life Director in the Foreign Society. It will be remembered that Brother Clark preached for Bloomington many years. This is a fitting recognition of his long and faithful service with the church. J. C. Todd is the present minister.

Our Chinese Christians at Liang-yuen, China, are building a new church 25 x 37 feet. They are paying for it themselves. It will cost them \$150 in gold. For people who are working for from ten cents to twenty cents a day

it is certainly a generous contribution. They support their own preacher, and pay all current expenses.

O. G. Hertzog's visit to China and the other mission fields has been a real blessing to the missionaries and the work. His experienced business eye enabled him to see the real situation at once. He entered sympathetically into the problems of the missionaries and helped them in many ways. Wherever he went the hearts of the workers were cheered. The good influence of his visit will abide many years to come. At the last report he was in Jubbulpore, India.

C. P. Hedges is home for his first furlough from the Congo. He has done efficient work during his first three years' service. He brings most encouraging news of the work. Mr. Hedges has recently been engaged in building a home for Herbert Smith and wife at Lotumbe. He states that the baptism of 192 converts at Bolenge during the General Congo Missionary Conference there was a sight long to be remembered. Never before have so many been baptized at once in all the Congo.

Speaking of long sermons and Foreign Missions, Mark Twain said: "I went to church one time and was so impressed by what the preacher told me about the poor heathen that I was ready to give up a hundred dollars of my own money, and even to go out and borrow more to send to the heathen. But the minister preached too long, and my own enthusiasm began to drop, about twenty-five dollars a drop, till there was nothing left for the poor heathen; and by the time he was through and the collection was taken up I stole ten cents off the plate."

The Living-link missionary of the Seventh Street Christian Church, at Richmond, Va., W. Remfry Hunt, is rejoicing in the receipt of a gift of \$100 sent specially to be used by him in the purchase and equipment of horses and saddles with which to do his evangelistic work in his great field. This is a splendid gift and will cheer and sustain Brother Hunt and his evangelists in his



journeys and visits among the country churches. Brother Hunt is putting in special work in the strengthening of these country churches which have grown up in and around the district of Chuchow.

A booklet entitled "The Missionary Significance of Our Plea" has been issued by W. H. Book, pastor of the Tabernacle Church, Columbus, Ind. This is the address delivered by Brother Book for the Foreign Society at Pittsburgh. There have been many demands for the address since its delivery, and this neat little booklet will be read with interest. The address is a most stirring one and put in Mr. Book's keen, striking way. Every preacher, and missionary leader will find it profitable to read. The little book is dedicated to C. E. Robinson and Agnes Lackey, the two missionaries of the Tabernacle Church.

A good Methodist woman at Como, Miss., reads the INTELLIGENCER. She sends ten dollars as a Christmas gift for the work at Lotumbe, Africa, and writes as follows:

"As I read month after month in THE MISSIONARY INTELLIGENCER of the noble, self-sacrificing labors of Mr. and Mrs. Herbert Smith among the cruel cannibal tribes of 'the Dark Continent,' 'the open sore of the world,' I feel constrained to manifest in some way to them my high esteem of their faithful work, and know no better way than sending them a little gift for Christmas; viz., \$10—having made it by selling handwork or fancy articles."

The fourth Annual meeting of the Medical Missionary Conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2d to 5th, inclusive. Rev. Lemuel C. Barnes, Field Secretary of the Baptist Home Mission Board, is to preside over the Conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries

who attend the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to Geo. C. Tenney, Battle Creek, Mich.

By an oversight Canton, Ohio, and Hopkinsville, Kentucky, were left out of the Living-link list published in the annual report number of the INTELLIGENCER. We are very sorry of this



A Japanese Temple Image.

mistake. These are two of our best missionary churches, and they are constantly growing in their missionary life. The Canton church is building a great building and carrying a debt at the present. They have been obliged to pay \$200 a month rent for their auditorium while building. In spite of this they have not dropped a cent on their Living-link, and joyfully support Mrs. Macklin in China. The Hopkinsville church would no more think of giving up their Living-link than they would of discontinuing the support of Brother Smith, their popular pastor.



### A VISIT TO BETHANY COLLEGE.

December 16th and 17th I spent at Bethany College. I had not been there for eight years. Great changes in that brief time. New buildings have gone up. The old ones have been restored, new concrete walks everywhere, the campus has been beautified, and plans for still further improvement are almost without limit. The Faculty has been enlarged and strengthened, and the student attendance has been trebled. Since President T. E. Cramblet went there, eleven years ago, about \$800,000 has been secured for "Old Bethany." And he is just starting!

The college is experiencing the greatest prosperity in her history. From the halls of this institution have come many of our most eminent men, including some of the most distinguished missionaries. It does one good to drop down in the midst of such prosperity and enthusiasm and cordiality. I spoke twice in the college and once in the church. The mission class numbers about sixty.

The minister of the church, George T. Smith, late of Illinois, is a faithful preacher and a loyal missionary man. This church, which is comparatively weak financially, has given about \$800 to missionary work and benevolences in the past six or eight months.

It was a pleasure to visit a little while

### WHY NOT INVEST IN THE EDUCATION OF THESE GIRLS?



MISS SAKAO NIKAIIDO

is a Japanese preacher's daughter, and expects to become a woman evangelist herself. She was raised on a farm and is strong and healthy. Her teachers say she will make a good worker. She will graduate from the Bible School in the spring of 1916. In the meantime her board costs ten cents a day. We will just call it \$30 a year, though, if you like, and let you take her support at a bargain.



MISS SHUKU YASHIMA,

a Japanese student in our Margaret K. Long Girls' School, expects to become a woman evangelist. She is a strong, healthy girl, an industrious student, and especially skillful in Sunday-school work. She will graduate from the Bible School in April, 1915. In the meantime \$30 a year will pay her board.



with Mrs. G. L. Wharton, widow of the lamented and distinguished missionary to India, who now sleeps beneath the wiry sod at Calcutta. She assisted her husband in planting our first mission station on heathen soil at Harda, India. She remembers with genuine appreciation her Christian Hindi friends who still live in India, but some have passed on to rest. She is preparing a life of Mr. Wharton.

And while in Bethany I visited Mrs. W. H. Erskine, who with her husband and children have just returned on furlough from Akita, Japan. If there are three brighter and sweeter children to be found, I do not know where. A little romp with them, their childish chatter, and the music of their laughter was enough to warm the heart and rest the nerves of a jaded secretary. Mr. Erskine is out in the Rally Campaign of the Foreign Society and is doing valiant service.

When you have been to Bethany once, you feel like going again.

F. M. R.

### A WONDERFUL INVESTMENT.

The following is a striking story of the investment of life and means in India. Dr. John F. Goucher, of the Women's College, Baltimore, has put \$100,000 into missions in India. The story that follows indicates the value of the investment.

An American traveler tossed restlessly on his berth in a sleeping-car in Northern India. Oppressed by the stuffy compartment, he looked at his watch and the time-table, and found that it would soon be 5 o'clock, when the train would stop to change engines. So he arose, dressed, and was ready for a stroll on

the platform when the train came to a standstill. The dawn was breaking, and nobody was in sight except the railway employees and one native. As the American walked along, this man drew near, eyed him closely, then fell before him, clasped him about the ankles, and, beating his feet with his head, cried: "I am your servant, and you are my savior."

Puzzled and annoyed, the traveler bade the man get up and say what he had to say. With great emotion the native at length expressed himself: "You are Dr. Goucher of America, are you not? All that I am and have I owe to you. Hearing that you were traveling through on this train, I walked more than twenty miles just to see your train pass. Now God has let me look into your face."

By this time the American's traveling companion, a Methodist bishop, was awake, peering out of the window, and requesting explanations of the strange scene. Then the story came out, of how thousands of young Indians in the north-west provinces of India call themselves "Goucher Boys" and look upon a man in distant America, whom they have never seen, as their friend and emancipator.

In one word, because of a splendid vision and an heroic self-sacrifice, and the investment of \$10,000 a year, thousands of boys, so far, have entered the realm of a higher intellectual experience and planning. This is true vision and service. Vision! that shall see to-day's need and opportunity, and, realizing the debt of equipment, so invest life as that it may please, brighten, encourage, and uplift those who have not been so well circumstanced or so happy favored as we have been.

Humanity's inextinguishable dream of a golden age, which is the vague expression of the kingdom of heaven that Jesus erected upon earth, can be fulfilled only as, one by one, men and women yield their lives in allegiance to the Father whose fatherhood alone makes possible brotherhood.—W. T. ELLIS.





## A Joyous Season.

There is probably no season of the whole year in which the churches have greater delight than when considering their relation to the absorbing subject of the evangelization of the world. It takes them out of themselves and away from themselves, and gives them renewed life, a fresh interest, a new and larger inspiration for the every-day duties of church life and Christian living. This is the experience of a constantly increasing number of growing prosperous churches.

It is delightful to thoughtfully consider our rich and joyous fellowship with the great men and women who have buried themselves for others out in the needy places of the world. It is those of their faith and devotion that have been the real leaders of the world in all the past, and upon them and those of like purpose the future strength of the church and hope of the world depends. When we listen to men like Dr. Shelton and Dr. Dye and A. E. Cory and other mighty heroes, fresh from the conflicts at the front, we rejoice in the personal touch we have with them as they help to lead men out and on toward God and the world's final redemption.

Many of our churches like Thessalonica, which Paul commended so highly, are ensamples to the whole body of believers. Of this church he said, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in *every place* your faith toward God is spread abroad." Paul said this church had received the gospel with joy of the Holy Spirit. The life of the church was known beyond four walls—its love and enthusiasm were known *everywhere*. We have such churches to-day. Their great joy and missionary spirit is known wherever our message and messengers have gone.

Last year the March Offering season was a joyous one among our churches of the larger life. Their gifts, as churches, ran up to \$139,501; an increase of \$1,402. It will be remembered that the total receipts of the year reached the magnificent figure of \$379,082; a gain of \$18,369.

The joy of the churches in "sounding out" the gospel is reflected also in the great gains of the Foreign Society during the past three years. This gain amounted to \$104,775. This is for only three years, and the *gain* is equal to the total receipts of fourteen years ago.

A glance at the work out on the mission fields during the past year delights every Christian heart.

Note, for example, the gains alone. A *gain* of 13 in the missionary staff; a *gain* of 15 new churches organized; a *gain* of 43 Sunday-schools organized; a *gain* of 3,269 in the attendance of the Sunday-schools; a *gain* of 65 ministerial students; a *gain* of 32 day schools; a *gain* of 212 students in our schools; a *gain* of \$4,108 in



medical fees; a *gain* of \$7,499 raised for self-support; a *gain* of \$917 in the missionary offerings from the churches in the field; a *gain* of \$3,507 in school fees.

The work being done is all that the most exacting could reasonably expect. The missionaries have shown most excellent judgment. The spirit of real apostolic aggressiveness and sacrifice has characterized all their labors, although hindered in many cases for lack of necessary equipment. Every church we have and every member of our great body will be enriched by entering sympathetically into the fellowship of their labors.

This is the season when these inspiring facts should be laid before all our people with special emphasis, for their instruction and inspiration.

As we approach the joyous event of our March Offering the emphatic word for all the churches is preparation—preparation in heart and life, preparation by imparting information and inspiration, preparation in sermons and addresses, preparation in methods and in all that will insure a decided advance for the year's labors.

## Loyalty To Christ.

Every Christian is required to be loyal to his Redeemer. He must be that if he would have any rightful claim to that name. Our Lord said to his disciples that he did not call them servants, but friends. They were His friends if they did whatsoever He commanded. In vain would one claim to be a friend of Christ if he were not ready to do whatever Christ would have him do.

The early Christians spoke of Jesus the Christ as their Lord. They made it their business to obey His teaching and to obey it from the heart, whether that teaching was in the form of a command or a suggestion. If He wished a thing done that was sufficient. They were willing that their names should be cast out as evil. They took joyfully the spoiling of their goods. They laid down their lives for His sake. They went out in all directions and did what they could to make His saving grace and power known.

In every age those who wore His name most worthily made it their chief concern to honor Him at any cost to themselves. Thus, when Luther's partisans cried out, "Luther forever," the great reformer said, "Christ forever." All the great reformers were willing that their own names might perish if thereby the name of Christ would be exalted. Wesley wished that all men might sit at His feet, hear His words,

imbibe His spirit, and transcribe His life into their own. Another eminent man said that, if his blood were an ocean sea, and every drop of it a life, he would give them all up rather than deny his Lord. In the time of the Boxer uprising there were thousands of Chinese Christians who could have saved their lives if they would burn a stick of incense in the idol's temple. To do that would have been to dishonor their Lord. Rather than do that they were ready to suffer any kind of torture or death in any form. Their highest ambition was to honor Christ.

We can best demonstrate our loyalty to Christ to-day by doing all that in us lies to establish the Kingdom of God among men. That is the work in which He was engaged in the days of His flesh; that is the one work He charged His followers to do in His name and for His glory. The world is to be evangelized. Every human institution: government, jurisprudence, business, education, is to be filled with His spirit. Every thought is to be brought into subjection to His authority. The earth is to be filled with the knowledge of His glory, even as the waters cover the sea.

The gospel is the agency that is to be used in establishing the Kingdom. In His parting charge to His friends He said, "Go ye, therefore, and make disciples of all the nations." This com-



mand was prefaced as no other command ever given was prefaced. The preface runs thus: "All authority has been given unto me in heaven and on earth." In His last interview with them just before the ascension, He said, "But you shall receive power when the Holy Spirit is come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth."

A congregation that would be loyal to Christ must do what God has put it into its power to do to give the gospel to all mankind. To oppose the missionary enterprise or to be indifferent to it is to be disloyal to Jesus the Christ, the only begotten Son of God. We sing,

"We'll move at His command,  
We'll soon possess the land,  
Through loyalty, loyalty,  
Yes, loyalty to Christ."

But we must do more than shout and sing. Those who are qualified and free to go must go. Those who are situated so that they can not go can permit others to go and help them to go. All can help together with their intercessions and contributions. To have no share in the world's evangelization is to be disloyal to our Divine Lord.

The Japanese are noted for their loyalty to the Emperor. When Japan was at war with China, the nation as a nation was ready for any service or sacrifice. Rich families dismissed their servants and gave the money saved to the public coffers. Noble women ceased to dress in silk and dressed in cheaper fab-

rics and gave the difference to defray the expenses of the war. Men and women who had lived on the fat of the land lived on course food. The Japanese did no think they were making sacrifices. They rejoiced in the privilege of helping the government. When any spoke to them of the great things they were doing, they said: "It is for the Emperor." That was loyalty. The same devotion, and greater devotion, is due our Lord. If all Christians were as loyal to Christ as the Japanese are to their Emperor in one generation the gospel could be preached in all creation under heaven in a generation, or in less time.

If we may believe those most competent to express an opinion, the Church of Christ is not addressing herself in earnest to the task assigned her by her Founder. Every missionary society is in straitened circumstances. Men and money are needed and are not forthcoming. Deficits prevent extension into new territory. The church is not keeping pace with her Lord. It would be far otherwise if all who call themselves Christians were thoroughly loyal to their Divine Redeemer; for the church has had it in her power in the recent centuries to evangelize the whole wide world fifty times over.

It is fitting that we examine ourselves; that we prove our own selves, and see whether we are in the faith. High claims without corresponding performances will avail nothing. Loyalty is evidenced only by deeds. God help us to do as much as in us lies

## Increasing the Foreign Missionary Offering.

The increase of the missionary offering begins with an increase of missionary information. The preacher must be a missionary specialist. The world is now full of missionary books, and no reading presents more interest and information of practical use to the ministry. It will fill his sermons with illustrations that illustrate and inspire and educate in this most important epoch in church history, while it is driving home other truth. It is rich in the dramatic elements of pathos, humor, romance, tragedy, heroism,

and human achievement, and above all it presents the finest body of Christian evidence that can be presented to a time that judges all things by their fruits.

When the preacher is saturated with missionary information, and his sermons sparkle with missionary illustration and are never again threadbare with overworked incident and pathos and time-worn humor, but full of the living triumphs of the faith, the people will respond and men of means will cease to class the missionary offering with inci-



dentials of the five and ten-cent kind, and will invest in human lives out in the fields beyond.

To wait until a week before the day appointed for the March offering, and then jump with all too apparent effort into the middle of passionate appeal, and in a spasm of zeal attempt to induce people to be generous, is like pouring rain over a ground that is already baked and solid—you can not fructify the soil with a cloudburst. To educate by a message that is always missionary, and through a missionary education that begins with the children, is to pour the gentle rains into a soil that is always stirred and made rich according to nature's way. The spasmodic method usually talks about "dying millions," and figures out the multitudes that are perishing every hour and are doomed by our neglect; and is unconscious that the neglect has been patent right in that church for the past eleven and one-half months. The educational method talks about the success of the enterprise, because its deep study of the situation reveals that success, and thrills the student with the might of the conquest.

The stereopticon can be made useful. It must be used to educate, and not to entertain. Slides that will show the old heathen life and the new Christian life can be secured, and there is no gate so wide open as the eye gate. To tell the story thus is to challenge the attention of scoffers and convince the logical fencers and melt the hearts of the brethren who see so much undone at home, without ever once wondering why they have not done it long ago, when it was so near to them. Men will give doles to charity, but they will invest millions in a great, big-paying human enterprise.

The study class in missions will usually draw the largest attendance of any offered, if only the leader is well informed in his theme. It presents a human interest that few other themes can present, and meets the generalizing tendency of youthful minds with a telescopic sweep of things.

The Men's Brotherhood can find a splendid channel for its activities by lining up the men for missions. The Christian Endeavor will find a new

source of culture and endeavor, and save itself from the dangers of a spent enthusiasm by adopting the missionary cause, and with it some native worker or student.

The last means of success to be urged is that of a business method. The church should, if possible, get into living, vital touch with some definite missionary endeavor. It should support a certain missionary or missionary family or send its money for some specific station or field or school, and thus make its task concrete and telling in human terms. Money has a liking for concrete terms and accounts that can be squared. Generosity need not be confined to Living-links, and indeed it rarely is by churches that adopt that method. They find their measure both pressed down and flowing over.

Preserve and magnify the offering day on the first Sunday of March. It has powerful appeal in focusing attention directly upon the specific interest, and saying, "Do it now." Preparation for it brings attention cumulatively to the end desired, and for all the people to do the same thing at one time makes it easy for many of them to do it at all. But missionary interest should not be confined to special days and extraordinary appeals. Great tasks are not done without special effort, but neither are they done by special effort alone.

The "omnibus" plan of missionary offering has not proved to be a success. It is more apt to be "omni-busted," as some one has expressed it. It has demonstrated an easy way, but not the way of greatest generosity. It gets missions out of the way when they ought to be forever in the way. The sum it raises for all missionary purposes on a single day may look large as a single sum, but is usually small when divided between all the interests involved.

Weekly giving for missions is the ideal method when properly introduced and worked. Otherwise it is more or less of a failure. It is a spiritual method and needs a spiritual basis for introduction. The church that precedes it with a definite campaign of missionary education, and then carries it out with a careful, systematic, every-member canvass,

will find it satisfying and successful. Such a church needs a good missionary committee. If the church or pastor is not willing or ready to undertake the introduction of weekly giving thoroughly, we would not advise it. It is a system that takes work and care, and will not run itself. Where weekly giving is introduced, the missionary day should be observed as before. It can be used for special appeal and for those who do not give weekly.

For the great company of our churches, at the present time, we feel that the offering on the first Sunday of March is the best plan. We believe the

above plans of education and inspiration will, if followed conscientiously, pave the way for a great day and a great offering.

The ideal church will do as much for others as for itself. It will find the shortest way to its own problems by the way of Africa, as Beecher once said. The appeal that takes in the world takes in the local field, and the generosity that radiates to all the world will, like a bright light, shine whitest near at home. The motto for the local church should be, "As much for missions as for home expenses."



CHRISTIANS AT HATTA, INDIA.

The first man at the left was an evangelist in another communion. The second to the right is his wife. Secretary Rains baptized them during his visit. Hatta is about thirty miles from Damoh. It is a new work.



## CONTRIBUTED ARTICLES

### A Friend of Ours.

HERBERT SMITH.

The man in the accompanying picture is not a Christian. But he has been a friend of the work right from the start.



In fact, it might have been that we would not have had any work here at all but for him. It was like this: Efoloko came to Lotumbe about three years ago. His right to stay here was disputed by the Catholic teachers. They persecuted him and tried to drive him out. But Efoloko was more than a match for them. He made friends at once, and one of them was

Ilomgombalika, the man in the picture. Ilom-

gombalika was an old chief in this section. He is not recognized by the State as such, but before the State came here he was the head of a dozen villages, and he is a man who felt his position and filled it well. The State set him aside and divided his country up and set as many men up as chiefs as there were villages. The old chief was shorn of his power to a certain extent, but hated to see it go, and he still stands for his former rights. His voice is still a power in the community. He still retains his former dignity, even though he can no longer exercise the functions of a chief.

This man attached himself most ardently to Efoloko, our evangelist. When the Catholics began to press our worker on his lonely post (for Longa was not a station then, and Efoloko had to go the week's journey before he could tell his story into a sympathetic ear) this old chief stood forth to champion the cause of the "Englishie" (Protestant). He was not one of those who wanted to throw the Catholics with all their things in the river, as some wanted to do. Efoloko would not agree to any such violence. But one day, when he was out of town, these Catholic teachers came and pulled up the church our evangelist had built. It was then a matter for the State to settle. In due time two of our missionaries came to the State post and the matter was opened for discussion. The Catholic priest was there, and so was Ilomgombalika, and with him all the people he could gather from a dozen towns. It almost looked as if the old man was chief again and had regained his power. However, it was not long the State officer had to wait before he found what the people wanted. They all answered together: "It is the teaching of Efoloko we want. He is to be our teacher." And for once the voice of the people was heard and agreed to in Central Africa; for the State man said that the people could have their choice.

Ilomgombalika has never become a Christian. He has seen men from his own town and from his own fireside obey the gospel, but he still waits. Maybe the gospel came too late for him to receive it. He always listens with respect to the teacher who goes to his town; but he sits with his twenty wives around him and waits. He sent to us once, saying that if he could put away

the old wives and keep the younger ones he believed he would be a Christian.

He comes to visit us once in a while. Then he dresses as he is seen in the picture. His headgear is made up from the feathers of wild birds. Brilliant and gaudy those feathers look upon that proud head. He wears a necklace made up of leopard and wild hogs' teeth. Of course, he has his knife and spear. Then his loins are covered with cloth of rainbow colors. He is in full dress, every inch a man. He might have been a Christian man if Christian men had sent the Word of God years ago.

One day we went to his town. He did not know we were coming; so he did not have his finery on. But no man with a thousand of years of culture and education behind him could not have sought to make us welcome and to treat us with more courtesy than he tried to do. Those twenty wives came in handy for once. At his bidding they hastened to bring us a low native chair, while others ran to the garden to gather plantain leaves to cover those chairs, so that

the red ngola, which is the glory of the African, should not spoil our clothes. When the seat was ready he led us to it with the grace that would be a credit to any gentleman.

For myself, I feel most deeply for the old men of whom the one I have written about is only one of a great class. They have not had a chance. They never have had a chance. They are not having a chance now; neither are their sons faring any better than they. The ones we reach are very few in comparison to those we have not seen and may never see. Africa is not occupied. This generation is passing. Will they hear of God's grace before we die? It is not right that these humble people wait any longer. They have sat in their forest villages for years and years. Shall they sit longer in their darkness until the church at home with their wealth and luxury arouse themselves to the fact that these people need them and that our Lord died for these dark Africans as well as other men?

*Lotumbe.*

## The Revolution in China.\*

W. REMFRY HUNT.

The great revolution which has broken out in Central China and is sweeping through the provinces with such remarkable rapidity is widespread and is organized by the strongest and most progressive leaders in the country. The movement is primarily against the government. It is anti-Manchu to an intense degree. Its leadership is to be found in all the provincial halls of justice, the schools of modern China, and among the literati of the provincial assemblies, together with an innumerable following among the richest merchant classes, with not a few of the more enlightened mandarinates in its ranks.

Its silent and determined forces have not been at work for several decades, but with the more recent strategic movements that have been pushing China into a new life, sided by a new educational

régime, the enlightenment of the masses, the power of the native press, the desire of the people for national, judicial, and social reforms, the popular movement of the progressives has attained tremendous power. The Manchu coterie have been the most hated of all the many races that make up the Mongoloid peoples. Blazing in the imperial light, living as parasites upon the conquered Chinese, ever and always enjoying—and where not enjoying, assuming—the most favored nation clauses in all the political life, a menace to progress, and a moral blot upon the empire's political and social life, the Manchus have gloated in their fawning wealth, licentious pleasures, and corruption in all their official appointments until the very name Tartar became in the eyes of the Chinese a synonym for indulgence, ease, and despotism. Such a condition was destined to have an end. The imperial house is destined to fall. The handwriting upon

\*This letter was written November 10th. Many changes have taken place since that date.



the walls of palace and tent is vivid and plain. "*Mene, mene, tekel, upharsin*" is the vision actualized to-day in China.

The situation is impressive and awe-inspiring. It is full of perils that threaten to devastate the vast provinces, and in the travail and birth-throes of the life that for the empire is to be there is much to exercise the mind almost to apprehensiveness. In the midst of the clash of arms and the din of war it is not easy to gauge up the real issue. Some States have declared for independence. Other conditions point to a division of a north and south political struggle. It is impossible to predict the future, but while the keenest eye breaks down at the nearest horizon, it is easy to see that the doom of the Manchu is writ large and sure.

It seems that the revolution broke loose at a real psychological moment. The millions of the flooded central provinces were disaffected to desperation. Famine, pestilence, robberies on vast scales, unrest in the local assemblies, military risings and local rebellions, the struggle in Szchuen Province against the nationalization of the railways, the dilletante action of the puerile forces in

the Manchu palace, its imperial harem scandals and feuds, the callous dismissal of some of the ablest statesmen in the empire upon the silly whims of a few women in the harems—these and other kindred causes lie at the base of the upheaval which has assumed such alarming proportions and which, however sane in its program, is bound to be accompanied by the most terrible bloodshed and temporary ruin.

Of course, all our mission stations are in the immediate zone of the revolutionary activities. The leaders at present have protected missions, avoided complications with the diplomatic bodies of the powers, issued new bank notes, posted the cities with proclamations, taken over the civil and military affairs of the great centers, and temporally have shown remarkable executive and administration. The danger to our missionaries is from the rabble that follow in the wake of battle. Defeated men become libertines, and in some places a reign of terror exists. The interior cities are menaced with banditti whose aim is to sack cities and destroy all in their path. In Nanking, Luchowfu, Wuhu, Chuchow, Nantunghow, and Shanghai our missionaries are simply holding things



Wm. Remfry Hunt and the Native Evangelists at the Chuchow District, China.

quiet and by their presence and help pacifying the masses.

Most of our band of evangelists have been in for conference and for cheer and encouragement in these days of danger. They have before their minds the lawful ravages and bloodshed of the Taiping rebellion. But this rising has no such intentions. In these times of stress and strain, when the famine-stricken millions are at our city doors, when one is so powerless to relieve the situation, and in the fact of all the clenched antagonism of heathenism it is a time to lean hard upon God. Prayer becomes very real in crises. May we ask the brethren we love, the churches whose Living-links we are, the homes that are to us dearer and sweeter than words can tell, the sea of faces that will lift hearts and prayers to God on our behalf to *pray with all faith* that God will out of all this turmoil and overturning raise up a new China, untrammelled with the superstitions of heathenism and freed from the political bondage and ban which has been upon its people, so that it may rise to embrace the Christ in all the sincerity of a nation that seeketh after righteousness.

The news of the burning of the city of Hankow reaches us, and the people

are filled with awe. The imperialists sacked and burned the city, so that it might not be recaptured by the revolutionists. It was a great and rich city, and unnumbered millions of dollars of property has been ruthlessly destroyed. This has broken the sympathy of even the Manchu element with the imperialists.

God is surely in the crisis, and so all must be well. It is twenty-two years ago since I came to China and direct to Chuchow. In these two decades we have seen wonderful changes. What the next two decades will bring, who can tell? It has been a blessed privilege to have thus spent and labored for Christ in China. We were a new, suspicious people when Dr. Macklin, President F. E. Meigs, the scholarly E. T. Williams, and ourselves used to meet at the prayer-meeting at the first built house at the Nanking Drum Tower. To-day we have brought the union of large bodies to the urgent and economic method of the evangelization of China and to the supreme work of training up a strong, aggressive, apostolic ministry, who will go out to the most important cities and found churches and establish the work upon strong and enduring foundations.

*Chuchow.*



Evangelist Shaw and Family, South Gate, Nankin.

He is one of our strongest evangelists. He has preached seven years.



# The Union Missionary Conference at Bolenge.

C. P. HEDGES.

[Mr. Hedges has just returned to America for his first furlough, and dictates the following at the mission rooms just in time to go to press for this issue of THE INTELLIGENCER.]

On the 9th of October all of the visiting missionaries attended a Sunday-school demonstration. That day there were 1,016 present at the Sunday-school. This was the greatest Sunday-school ever held at Bolenge.

The Conference began on the 11th, and there were 43 missionaries present

the morning, and all day, until ten o'clock that night, there were meetings. That day Dr. Henri Anet, director of the Protestant Foreign Missionary Society of Belgium, preached the dedicatory sermon for our new building, which Mr. Moon has about completed. After the regular church service there were 900 Christians sat down to the Lord's table.

In the afternoon the Sunday-school met, but we did not make any special



Union Conference of Congo Missionaries at Bolenge.

and one baby of a missionary, two years old. The delegates represented five different missionary societies. Later on another missionary came, making 44 delegates. During this conference we discussed all the important questions that were vital to us; but more than anything else we considered the things that were vital to the work.

On Sunday, the 15th, while the conference was going on, we had a class of applicants for baptism. There were 250 whom we would have baptized, but having so many other duties to attend to, we told many of them to wait until some near date, and baptized 192 on Sunday morning. We began at five o'clock in

effort to have a large crowd. However, we had almost as large a crowd as before. We know there were 1,200 visitors at Bolenge who were Christians or inquirers.

Sunday night we had the Christian Endeavor demonstration. One striking feature of this meeting was the Lord's Prayer given in thirteen different languages, five of them European. There were meetings all day Monday, and we got up early Tuesday morning to finish the conference.

Dr. Anet was very much pleased. He had never seen anything like it. He was surprised to find everything in such a prosperous condition, and when he

talked to the natives, through an interpreter, he expressed his appreciation that they were so ready to accept the gospel and his pleasure that the work at Bolenge was progressing so splendidly. Others were very greatly impressed because the work was so promising, even though the force is so small. There are only nine missionaries left on the field now—four men and their wives, and Miss Eck.

During this conference the natives were having their conferences, as well as the missionaries. They had their meetings in between our meetings, and there was something going on all the time.

There were three mission steamers at Bolenge during the conference: *The Oregon*, *The Livingstone*, and *The Endeavor*.

## Thousands Hear the Word.

FRED E. HAGIN.

The Exhibition at Chiba afforded a splendid opportunity for reaching the masses with the gospel. Chiba is the capital city of a province of 1,343,000 people, the greater part of whom have never seen a bible, a church, or a missionary. Few, very few, have ever heard a Christian prayer or song. The recent Exhibition, which ran for two weeks, was



held in the provincial administration building. The main structure is of stone, and would be an ornament to any American city. From all over the province, as well as from neighboring provinces, multitudes flocked to Chiba. The streets were packed with sight-seers from early morn till midnight. Because of the press, many thousands were turned away without seeing the Exhibition exhibits.

In a central part of the city, at cross streets, we rented a commodious preaching place. Here, by our songs, by our phonograph, by our bell, by our stereopticon at night, we attracted the attention of the crowds. Many were weary and were glad of an invitation to sit and rest. However, the majority simply entered and stood during the preaching. We opened our service promptly at 2 P. M., and ran continuously until 10:30 P. M. and 11 P. M., saving a short intermission for supper. Every available Japanese preacher and

missionary in our mission was invited to assist in the campaign. The talks were forceful and to the point. The audiences shifted continually. Sometimes there would be a couple of hundred, sometimes there would not be more than a score or two. At these times we would fill up our depleted crowd by a lively song or by playing Dixie on the phonograph. At night the bright light of the magic lantern thrown on the white curtain always drew a large audience until there was not standing



Our Japanese pastor at Chiba, Mr. Tagagi, and two young men recently baptized by him.



room. Our workers were always divided into two shifts, one for inside work and one for outside work. The ones in the inside took their turns in speaking, joined together in the singing, and looked after any special cases who wished to look into the claims of Jesus. Those on the outside of the hall stood at the side of the street and accosted passersby to enter and hear the gospel. Thousands of printed invitations were scattered about the city. To all who entered we generally gave a printed portion of Scripture. Twenty thousand Scripture portions were handed out before the door. About as many individuals heard somewhat about the Redeemer of men, the majority for the first time since they were born.

I never realized before what hard work the majority of Japanese are accustomed to do. Thousands of hands reached out for God's Word, and most of them were sun burned and bony with callousness. They were not of the skinny and bloodless sort seen frequently among the titled and well-to-do.

One night, about 10 P. M., I walked down the street about two blocks, to where the Buddhists were holding forth in a similar protracted effort. We had taken every boy from our Bible school to help in our work. They likewise had sent a number of students from their

own university in Tokyo. The Buddhist meetings were held in the open air, in a park adjoining our preaching place. Their speakers stood on a raised platform made of boards. Two great paper lanterns and many smaller ones cast but a dim light on the audience. The speaker I heard on this, my only visit, was dressed in a magnificent silk robe. Bands of gold cloth hung over his shoulder. He was eloquent, smooth and pleasing as a speaker, but it seemed to me he lacked in earnestness and in vitality of message. When he had finished, he was applauded by the auditors, the lights were blown out and the crowd dispersed. I then returned to our own preaching place. It ran full blast at least half an hour after the Buddhists gave up for the night's rest. We had a larger crowd and a much better situation. We had electric lights and as good meetings when it rained as when the sun was shining. Mr. Hasewawa was preaching when I entered and the contrast between him and the Buddhist priest above mentioned, was very marked. He was dressed in foreign clothes and delivered his message with frey zeal, and with a confidence and loving persuasion that gripped every listener.

During the meetings we took the names and addresses of all who desired



Place of holding evangelistic meeting at Chiba, Japan. A Japanese sign in front announces the services.

to know about Christianity. Since then we have sent tracts and periodicals to every one who signed our cards. A word of praise is due the American Bible Society for the 15,000 copies of Mark which they gave us for gratuitous distribution. We gave out more copies than had ever been distributed on any similar occasion in Japan. When we asked for our third 5,000, the Bible Society was sure we had made a mistake. There was no time to dally with letters, so I sent a volunteer fifty miles to explain that our previous 10,000 had all been passed out, and that we could use 50,000 more if we only had the strength and the workers to distribute wisely. Our 5,000 therefore came by fast express on the next train. One of the more encouraging things in this two weeks' effort, was the zeal and earnestness of our Japanese preachers. They did not consider their own fatigue. They put up cheerfully with inconveniences because we lacked the funds to properly finance so large an undertaking. Love, unity, and prayer were the key-words that gave us joy in the service and victory in the undertaking. Even the city officials took an interest in the work. A friend of ours overheard a number of them praising our effort. One day the chief of detectives sent around a special agent to inquire

after some drunken men who had gotten into a controversy with two others, whom they had upbraided because they had been bold enough to enter a Christian preaching place.

One night one of the preachers, Teranishi, was explaining the picture of the Prodigal Son, thrown upon the canvas. A young man at the close of the meeting came forward and said he was a prodigal son. He had wasted his father's means. He had led a wild life and had come to Chiba to finish his career by suicide. It was the earnest manner of the speaker and the compassion of the Heavenly Father that saved this young man from his desperate purpose. Friends at home may wonder why we do not conduct more campaigns of this character. We certainly have opportunities. The missionaries are willing and the Japanese are eager to do more work of this kind. The reason we do not evangelize more is because of lack of funds. Such a meeting above described costs money. If our churches at home will clear off the debt of the Foreign Society and furnish us with adequate support, it will not only increase our joy, but it could easily double or treble the effectiveness of our ministry.

*Tokyo, Japan.*

## The World in Cincinnati.

A GREAT MISSIONARY EXPOSITION.

STEPHEN J. COREY.

One can not realize until he has seen it, the tremendous scope of an exposition such as "The World in Cincinnati" will be. It will be constructed on a mammoth scale like the Ohio Valley Exposition, and will be entirely devoted to missions. The date is March 9th to April 6, 1912. It will be indeed a world exposition, for the ends of the earth will be represented in a most striking way. No ordinary exposition ever held in America will present so many unique and attractive features as are planned for "The World in Cincinnati." There is no finer building in America for such an enterprise than Music Hall.

The whole of this great building will be utilized, including the splendid auditorium, the annexes, and all subsidiary halls and spaces. Something is being planned for every nook and corner of the great building. The hundreds of thousands who attend will be astonished at the scale on which missions, both home and foreign, will be presented.

### THINGS YOU WILL SEE.

The attendance in Boston last spring totaled close to 375,000 and went as high as 35,000 on a single day. There will be far more to draw and interest the people than has ever been presented in



an exposition in Cincinnati. The Ohio Valley Exposition drew great crowds. Its interest was almost entirely local. "The World in Cincinnati" will converge in Music Hall the life and problems of the world. It will not simply appeal to those interested in missions, but to all.

Perhaps you have been in Chinatown in New York or San Francisco, and you have wondered what a street in a real Chinese city would look like. Here you will have it. A Chinese street will be reproduced with its joss house, its apothecary shop, its Chinese houses, and its variegated street-life. In the midst of it will be a Chinese pagoda. In this street you will see men, women, and children dressed in Chinese costume and so trained that you will almost imagine you have been transported to Peking or Canton.

You have perhaps heard of an East India "bazaar," and have wondered what it was like. Come to the exposition and you will see one in operation, with all the things which make such a place of such vital interest in the Far East. You have heard much of the zenanas of India. They are the secluded homes of India, where the women live

the lives of prisoners. If you were in India and a man, you could never hope to see the inside of one. In the exposition you can see one as it is, and study it at your leisure.

The Korean houses will be a constant source of interest to you. You will visit a Japanese home and will witness native tea parties and the odd customs of the people as they greet each other and go through their courteous genuflections. You will see scenes enacted from Burma and the Philippines. An African village will be reproduced, and you will see real idols from India and other lands. Medical missions will be reproduced in a model hospital, and you will see the missionary illustrating his work of healing with living objects. Much space will be given to the North American Indians. A delegation of real Indians may be present from the Government School and will have a part in the daily program.

Space forbids a description of the great exposition. Strange life, both at home and abroad, will be presented in the most interesting and real manner. To most people the work of a missionary is vague and unreal. Here you will see it as it is. One hall will be given over to



A Scene in Japan.

motion pictures from heathen lands, showing native life and missionary work. Tableaux and playlets of Oriental life will be reproduced. One department will have to do with missionary education. Here lectures and instruction in missions will be given.

#### THE PAGEANT OF DARKNESS AND LIGHT.

In connection with the exposition a great missionary pageant will be produced. A pageant is a spectacular representation—in a sense an attempt at a reproduction—of great historical events in order to induce in the spectators a spirit of thankfulness to God for past mercies, and of high resolve and aspiration for the future. This particular pageant has to do with the history of missions. Five great episodes in missionary history are set forth in drama and song. This production was first given in London.

When "The World in Boston," the first great missionary exposition in America, was being planned in Boston two or three years ago, it was at first decided not to include the pageant; the ex-

position by itself was regarded as sufficiently large an undertaking for the Churches. But as the enthusiasm grew, a widespread desire for it sprang up. It was finally resolved to reproduce it, as well as the exposition proper. Its success in Boston was even greater than in London in every sense. The forty-eight performances were attended by more than 200,000 people.

#### A GREAT OPPORTUNITY.

Such an opportunity for the Christian people of greater Cincinnati and surrounding districts to advance the Kingdom of God has never before been presented. It will take prayer, enthusiasm, study, zeal, and hard work, but the result can be glorious if we take advantage of the opportunity. The redemption of the whole world for Christ can become a real task to hundreds of thousands, and the whole Church can be lifted to a high level of consecration if we do our part. If an industrial exposition is worth while in our midst, then this a thousand times more. The one advances commerce, the other exalts Christ.



A Street Scene in China.



# Hints for the Living-Link Church.

BY A LIVING-LINK MISSIONARY.

The term "Living-link" is a composite one, the latter part signifying that which binds two things together, and the first part that there is that passing from one to the other that is essential to the perfect life and fruitage of each. A link of metal is not and can not be a *living-link* in itself, because it is incapable of transmitting life-giving power. During our furlough the writer of these lines has had occasion to visit a goodly number of these so-called "Living-link churches." Some of them are in close touch with their missionary, and find the fellowship a real blessing and inspiration to everybody concerned. But far too many know nothing about their missionary, the field in which he labors, or the problems with which he is confronted. The link is made only of silver and sentiment. In answer to the question, "Do you hear from your Living-link worker?" the answer, nine times in ten, would be, "Yes, we get a letter once or twice a year." Or, "I think the pastor does once in a while." In pinning things down I usually found that it had been from five to eighteen months since any word had been received. In one case it had been three years, and in another the church had never had a letter from the one they were supporting on the foreign field. Now, sometimes this has been the fault of the missionary. But far more frequently it is the fault of the church.

Now, if the Living-link idea is a good one, and I believe it is, things ought not so to be. Trusting that there are others who think as I do, but who hardly know how to bring about a closer co-operation between the church at home and their worker on the field, I venture the following suggestions, hoping that they may be helpful to all:

*First.* There should be an officially appointed correspondent. The appointment or selection should be made by the church board, with the distinct understanding that at its regular monthly meeting he is to have some news to present from the worker on the field. The

board and the pastor to select such portions as should be read to the whole congregation. This correspondent should not be the pastor as a rule. He has too much other work to look after. He is just about sure to forget it. Then the pastors change. The old pastor will not write during the last six months of his stay, and the new pastor will be too busy to write the first six months of his incumbency. Some congregations wonder why their missionary do n't write; some missionaries wonder why their churches do not write. It always takes two to make a love match. A one-sided correspondence always plays out. The church's correspondent should always be suggestive. That is, he should be able to suggest things that the people at home would like to know about. We missionaries become so accustomed to the sights and scenes and work before us that we forget that the commonest things about us may be most interesting to the people at home. To such correspondents who may need a little help the following is a suggested list of topics to have your missionary write up. One at a time, of course:

1. An account of the voyage from the homeland to the field.
2. A description of the city where the missionary lives.
3. A general account of the different kinds of work carried on in the station.
4. The native children: What they do; what they play; what they read.
5. The servant problem.
6. In what kind of houses do the natives live, and how do they build them?
7. How do the people eat, and what do they have to eat?
8. What are the chief industries of the people?
9. What are the greatest hindrances and difficulties of the work?
10. What are the greatest joys of the work?
11. Give some instances of remarkable conversions, unusual growth in grace, or extraordinary consecration.

12. Give description of some of the religious customs and ceremonies of the people.

13. What are some of their common superstitions?

14. The home life of the missionary and its influence.

15. Give in a letter on the funny side of a missionary's experiences.

16. Unsolved problems.

17. If you had been born a native of that country what would have been your experiences during the first year?

18. Describe a native funeral.

*Second.* Get a good map of the country in which your missionary works, and bring it out once in a while where people can see it. When you study about the missionary work of the Apostle Paul you always have a map. The Apostle Hensey, the Apostle Drummond, the Apostle Hanna, the Apostle Meigs, and the Apostle Davy are all living apostles to-day, witnessing for Christ in their several lands, and bringing many souls into the Kingdom just as did Paul. Why not learn about them. Every congregation in the land needs a few good geography lessons. They will be found as profitable as sermons on baptism, and more entertaining and up-to-date than are those on "the unpardonable sin."

The Philippine Islands form one of the most fruitful fields for missionary effort in all the world to-day, and yet during my whole furlough I found not a single church that had a map of them. Rand-McNally Company, of Chicago, make excellent maps of every country on the globe.

*Third.* Have your missionary write, and for the permanent use of the church, a concise general description of the country in which he is working. This should include such items as population, number of people to each missionary, nature of the race or races inhabiting the country, general characteristics of the people, and definite information concerning the district or station in which he is working. This might include also a list of the mission stations of the Foreign Christian Missionary Society and the Christian Women's Board of Missions, and the names of the workers in each.

*Fourth.* Every church that has a

Living-link missionary has a splendid opportunity of collecting a cabinet of pictures, curios, and interesting things from a foreign land, which may be of inestimable value in the work of the Sunday school, Endeavor Society, and the general missionary interest of the church. Send five dollars to the missionary, and let him know that you have the cabinet ready in the Sunday school room, and that you expect him to fill it as he has opportunity. If articles are too big to send by mail, tell him to send them by the first missionary that comes home on furlough. Post cards, kodak pictures, curios, native cloth, idols, anything illustrating the customs of the people, will be acceptable.

*Fifth.* See that the missionary and his work are adequately remembered in prayer, and the importance of his work is kept before the congregation. It seems a shame to say that these things are not always done. Yet experiences teach us strange things. The writer was in one church whose Living-link works in the Philippines. Neither the pastor nor any member of the church asked one word about him. They knew nothing about him, and what was more they did n't care. Another congregation was giving up their Living-link because they had to build a parsonage. Another could not continue the maintenance of their missionary because their music was costing them \$1,500 a year. If the work and the worker had been adequately understood and prayed for it is hard to see how these things could be.

James tells us that the fervent, effectual prayer of the righteous availeth much. There are many things happening all the time on the mission field that are not brought about by our own wisdom. The hand of the Almighty is in them, and who can say that the prayers of the saints in the homeland have not been a great factor in bringing them to pass. Pray for your missionary.

*Sixth.* Find out how the church can help the missionary, and see that such help is rendered. This help may be needed in a dozen ways. For example, in most fields Sunday school literature, picture cards, and picture rolls can be used to most excellent advantage. Books might also be provided sometimes. A



book that has been most helpful to you might be just as helpful to thousands on the mission field, if only translated into the native language. Fifty dollars might be enough to pay for the translating and printing of the book. Then, too, we missionaries get so busy that we don't take the trouble to purchase and read a great many good books that come out every year. A Christmas present of one or two of these occasionally might drive many a dull care away. On some fields there are orphans, the support of which an Endeavor Society or Sunday school could easily handle. On others there are worthy young men studying for the ministry for which scholarships are to be provided each year. There are many persons who are willing to undertake the support of a native evangelist for a given time if the matter were adequately presented to them. In

almost any congregation twelve persons could be found who would be willing to pay the salary of a native preacher for a month. In some fields such things as writing paper and various articles of clothing can not be purchased, and hence must be ordered from the homeland. One of our workers had a cake of yeast foam sent out the first of every month so that the table might be regularly provided with light-bread, such as mother used to make. A friend once sent us a half dozen krokonole boards which proved to be a most excellent help, in a social way, in keeping up the interest in our Bible classes. But why need I continue—"where there is a will, there is a way"—and "It is more blessed to give than to receive."

C. L. PICKETT.

*Laoag, P. I.*

## The Building of the Tisdale Hospital.

DR. E. I. OSGOOD.

The world is taxed when a modern work is planned. China would have hard work to furnish the variety of materials used in building the Tisdale Hospital at Chuchow. The pencils, pens, paper, and ink for the plans all came from other lands. How much more must other lands be taxed for the Oregon pine, the Singapore wood, the corrugated iron for the roof, the glass for the windows. Hongkong and Tungshan could furnish the cement, and even the local kilns could turn out the brick and the lime; but from Europe and America came the locks and bolts for the doors and windows.

The local carpenters made their own saws and planes, their own chisels, and some of their hammers. The spirit-levels had to be shipped across the seas. They could use their own plumb-lines, but they were not so accurate.

The masons found local men who turned out their trowels, shovels, and plaster pails. The mottled plaster was made from the grass ashes of their cooking stoves mixed with the lime brought from the local monastery. They needed no rails for their scaffolding for

local hemp bound the poles and boards into a firm structure. Donkeys and men's backs carried in the lime and



Entrance of the new "Tisdale" Hospital at Chuchow, China. Dr. Osgood and assistants in the doorway.

brick, and even all the rest of the material, except perchance when a wheelbarrow was drafted into service. The wheelbarrow is a great institution in China. Three hundred pounds can be easily pushed across the country by a man at the rate of twenty miles a day. But boats brought the outside material for us from Nanking and Shanghai.

The workmen were local men. The carpenters who took the contracts were men we have raised up ourselves through these years of missionary service. By slow processes they had become familiar with pictures and drawings taken from foreign magazines and catalogues. These two carpenters, when we came to Chuchow thirteen years ago, what were they? One was an indifferent boy, prone to lean up against any convenient corner. The other was a day-laboring carpenter of no very savory reputation. Neither one has yet shown angelic qualities; but the difference of their characters, when the past and present are contrasted, is very marked. The difference in their skill as workmen is likewise very marked.

We have tables, chairs, desks, beds, picture-frames, and many other pieces of furniture which they have produced. They can not make a hospital bed which is bug-proof, so we are importing iron ones from England.

A tailor member of the church has made bed-ticks and will have to make us clothing. We have had a tinner make us bath-tubs; for these articles are much needed in a hospital in China. Chinese bedding and clothing are too full of the other kind of China's millions, and they hinder the restoration to health.

The building is in many ways in great contrast to those produced by heathenism. The Chinese give many large gifts for charity work and have already built foreign hospitals. But they give that they may obtain merit, and their gift still remains a selfish matter. Mr. Tisdale, who gave the money for this hospital, did it for the sake of his fellow-men, and not for himself. God makes men unselfish.

The building stands out free from other buildings. Light and air can enter all parts. Chinese buildings usually



THE TISDALE HOSPITAL, CHU CHOW, CHINA,

built by J. M. Tisdale, of Covington, Ky. This excellent plant, where tens of thousands will be healed and taught of Christ, was built at the cost of \$5,000. Dr. E. T. Osgood is the missionary in charge. O. G. Hertzog, who has been visiting in China, superintended the construction. Mr. Tisdale has also built a chapel at Chu Chow. The fields in the foreground illustrate the intensive farming of the Chinese.



are huddled into close proximity. Cement drains in this building carry off all water. An incinerator will make away with refuse. On the day of opening the hospital the school children sang a song emphasizing the necessity of keeping streets clean for health's sake, and we had an opportunity to point out to the distinguished Chinese guests present that their dirty streets were the source of much of the sickness in their homes. The closets of the hospital are all cemented, and cleaned daily.

Their buildings are cluttered with many belongings, and little, save the centers of the rooms, receive any cleaning. The first floor of the hospital is all of cement and can be flushed out with water after being swept. The walls are of hard plaster finish, and can be washed down. They would never think of doing such a thing. The ceilings are likewise plastered. Theirs are covered with smoke, soot, and cobwebs, and cleaned—when the building is torn down to build a new one.

Every ward has its sunlight and air flowing in. South verandas make pleasant place for convalescence. A chapel in the center gives opportunity for bringing mental and spiritual healing effects upon the worn-out bodies.

The site of the hospital gives a view of the Chuchow Mountains, from which comes the underground water for the clear wells of this place, and the above-ground water which so often flushes out the streets of this city. Our river, which runs through the city and directly past the door of the hospital, is the natural cleanser of this place. How often has our gaze lifted from the work we were doing or the book we were reading and fixed itself upon those beautiful hills a mile away! "I will lift up mine eyes unto the hills from whence cometh my help," our lips have often repeated. And we trust that this hospital will become also a "hill," from which will flow the help and health for many a seeker for health, temporal and eternal.

The hospital building is in the form of the letter "E" without the central projection. The long portion faces the main street on the north, and is sixty-five feet long. The wings reaching to

the south reach out thirty-three feet from the main portion. It is all two stories high, with a roomy attic above all. To the middle of the north front is added an eight-by-sixteen foot two-story veranda as an approach. Between the wings on the south is a cement court, handy for sunning and cleaning.

On the first floor are rooms for operating, clinic, chapel, drugs, dressing, office, and one general ward. On the second floor are general and private wards and rooms for the assistants and nurses. A fifty-foot veranda, extending nearly the length of the main building, gives place for entrance to all wards and also for convalescing patients. The women's wards are on the second floor, but have separate stairs from the men.

The in-patients have a separate entrance from the patients who attend the daily clinic.

Kitchens, wash-rooms, store-rooms, servants' quarters, and refugee patients are cared for in a long one-story building north of the main building. Isolation wards are also separate.

Five hundred of the leading people in the city attended the opening exercises. Mr. Garrett, of Nanking, gave the main address. Mr. Hertzog, who has had much to do with the building of the hospital, and through whom Mr. James Tisdale, of Kentucky, made the gift, made a statement and presented the building to the Chuchow people. Several of the local educated men made short addresses. Fifty of them sat down later to a feast spread by the hospital.

A dozen of the school boys made the



Chinese transporting produce to the market by means of wheelbarrows. This is the common means of transportation.

music, among which were anti-cigarette and street-cleaning songs. The preparation for the meeting and the program was all in charge of one of our evangelists, who filled his office with great success.

At the close the chief assistant, who has been with the medical work here for eight years, was given a certificate of

service. It is very safe to say that he is the best Chinese doctor in this district.

The last year in the partially completed quarter the hospital handled over 500 in-patients and 10,000 clinical cases. It was for accommodating this number of patients that the hospital has been planned and built.

*Chuchow, China.*

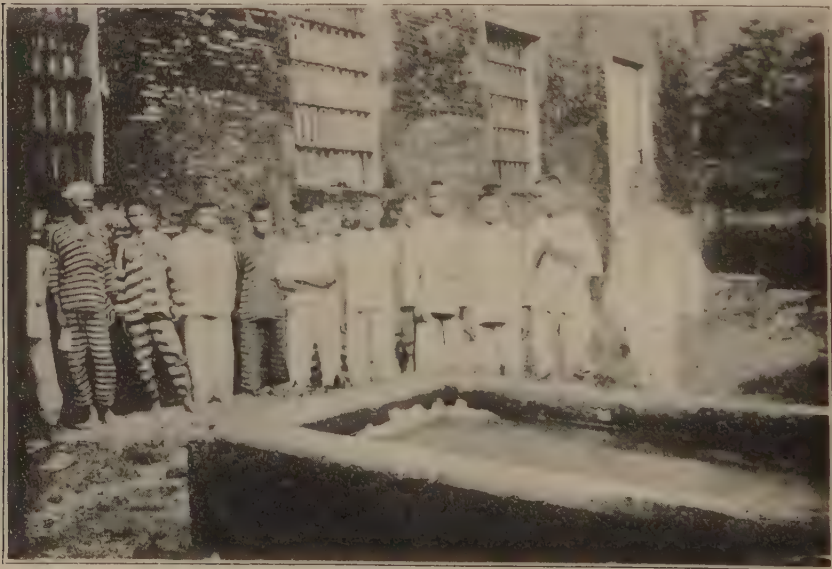
## "The Prisoners Heard Them."

W. H. HANNA.

The provincial or county jail here in Vigan is a low, sprawling structure, with two wings built of brick and mortar. The walls are very thick, and the windows barred with iron in true prison fashion. In Spanish times the jail nearly always contained several hundred prisoners; in these piping times of peace the number scarcely ever reaches a hundred. At present there are some eighty prisoners and three or four lepers, the latter waiting to be taken to the leper island. The inmates sleep on the floor on mats, if they choose to bring them from their homes. There are no tables or chairs, and the only wall ornaments are a black paper cross with the motto "Viva Jesus, Maria y Jose" lettered

about it, and another praising Mary conceived without sin.

For some time we have been conducting afternoon services for the prisoners on Sunday. The interest has been good. A Spanish Jesuit and a novitiate look after the spiritual interests of the unfortunates in the morning. They have tried to undo what we attempted to accomplish and, I suppose, think of us in the same light. I am sure that we give our hearers there as elsewhere truth that Romanists do not give, and God is blessing the same. The third Lord's day in August was a high day in the jail. Five persons were to be baptized. A kind rain had partially filled one of the bath and wash-tanks, and the candidates joy-



W. H. Hanna stands to the right. The five men in white next to him were the ones baptized.



fully completed the work with water from a well. A goodly company of the brethren had come to assist in the service, and with songs and prayers and exhortations the five who had confessed the Lord were baptized into him. Since then four others asked for baptism, but the Jesuits heard of it and have frightened them into delay by the statement that they will go to hell if they are baptized. Those who have obeyed are interested in the reading and study of the Word, and we have begun a Sunday

school in the jail. A man who has been a leader of gamblers in his town and is serving sentence for assault delays his baptism until his sentence is completed, so that he, his wife, and children may obey the Lord at the same time. One son has already accepted the mercy of God in the gospel. The father is the tall man in the striped suit, with a handkerchief on his head. The five who were baptized appear in a row at my left.

## News from Australia.

T. B. FISCHER.

One of our greatest events in foreign mission work in Australia was reached this month when we sent out no less than five new missionaries. The following were the workers and their fields:

Brother and Sister H. Watson proceed to our own Australian station in Baramati, India; these two are accomplished missionaries, having spent some years in India and are fluent with the language, and are both able to take on medical work in Baramati. Brother and Sister F. Gordon Goodwin go to Aoba, in the South Seas, to take the place of Brother and Sister Purdy who are not satisfactory in their health, and are returning to Australia for a while. Brother Goodwin is from the College of the Bible in Glen Iris, and was successful as a student and beloved by the church for which he preached week-ends. Mrs. Goodwin had three years training in Angus College, and makes a good mission worker. This couple was married by James E. Thomas during the meeting of the South Australian Foreign Missionary Committee. A special reception and a missionary wedding was given them, and the event was an enjoyable one. The fifth worker to go forth is A. T. Waters, who proceeds to Pentecost to take charge during the furlough of Brother and Sister Filmer. Brother Waters is a returned missionary from South Africa, and we are thankful to be able to

secure him to assist us at this time. This month's issue of *Pure Words*, the Australian children's Bible school paper, is entirely devoted to Foreign Missions, and about 6,000 homes will receive this special issue. This is in preparation for Children's Day, which is celebrated here on November the 5th. We anticipate a very successful Children's Day.

Reports from the fields are full of encouragement; from the Island of Pentecost the following baptisms were reported: Four at Lonblie; two at Norconbutcher; one, Wrangil; one, Torlie; three, Comereang; twelve at Navia, a total of twenty-three. At Aoba our missionary united two couples in marriage, at one of which both bride and bridegroom accepted Christ the day they were married. To God be the glory for all these instances of his blessing.

The South Australian Conference was a splendid success. That State raised over 1,000 pounds for Foreign Missions last year, and have since July the 1st raised 846 pounds, and have the aim of 1,250 pounds before them for the present year. We have been pleased to have Miss Mary Rioch, of Tokio; Japan, and Mrs. J. B. Kuhns, of Greensburg, U. S. A., in Australia, and have enjoyed their fellowship and addresses.

The brotherhood of Australia send kindest greetings to the brotherhood of America.

# YOUNG PEOPLE'S DEPARTMENT

## CHRISTIAN ENDEAVOR.

Much interest is being shown in the 1912 Endeavor Day Program, to be used on the first Sunday in February. It deserves all the interest in the world, for it is a combination of missionary quotations, music, readings, and late happenings at the Damoh Orphanage. Every Endeavor Society in the brotherhood should order supplies for the observance of this day. The supplies are sent entirely free of charge, with the understanding that the offering taken will be sent to the Foreign Society, to help carry on the work at Damoh. If you have been observing the day for years, you will hasten to order material for this year. If your society has not used the program heretofore, and does not know what the Endeavorers are doing for the orphanage at Damoh, India, we would advise you, by all means, to gain this very interesting information through the Endeavor Day Program for 1912.

W. W. Burks, of Wenatchee, Wash., writes: "Our Christian Endeavor Society (the largest in Central Washington) decided to undertake the support of a native evangelist and asked me to submit a plan to them by which they could raise the fifty dollars. I did so last night, and in ten minutes they subscribed over *one hundred dollars*. No pledge exceeded five dollars, and none less than

two and a half dollars. So we decided to support one Nanking student and one evangelist on the Congo. . . . The Christian Endeavor at present numbers about seventy-five members and will average over two dollars each for missions."

## MISSION STUDY.

"Ten Lessons in World Conquest" is proving as popular as we hoped it would. Many classes have already been organized, and words of praise like the following in regard to the little text-book are coming to the office:

"We received your 'Ten Lessons in World Conquest' and think it very good for Christian Endeavor mission study classes. We have been using 'Ballenge,' and hope to use your text-book later."—W. H. HEDGES, West Mansfield, Ohio.

"Our order of books, 'Ten Lessons in World Conquest,' received and examined. We are delighted with them. They are just what we want and need in our Mission Study class. Thank you."—MRS. G. W. WOODBURY, Belle Vernon, Pa.

"You mailed to our society a few weeks ago . . . a copy of 'Ten Lessons in World Conquest.' We are elated over the work, and our society, though a young one, has decided to take this up."—CHAS. E. STOUT, Beloit, Wis.



# Endeavor Day Program

FOR 1912

An Exercise for Christian Endeavor Societies  
to use on February 4th



Three little boys from the Orphanage

THE OFFERING WILL GO TO SUPPORT THE  
ORPHANAGE WORK AT DAMOH, INDIA

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**Foreign Christian Missionary Society**

Box 884

Cincinnati, Ohio

THE ABOVE PROGRAM SENT FREE OF CHARGE UPON ORDER.  
THE OFFERING TAKEN TO BE SENT TO THE FOREIGN SOCIETY.

# AMONG OUR MISSIONARIES

## Briefs from the Workers.

Dr. Garabed Kevorkian reports three baptisms at Tokat.

Dr. C. C. Drummond: Plague is prevailing to the east and west of us. The work goes on about as usual. M. J. Shah and two other evangelists are to start in a few days on an evangelistic tour through the villages.

A. F. Hensey: The Conference closed this morning. There were 192 baptized on the 15th of October—174 from Bolenge, and 18 from Longa. At the Sunday-school there were 1,016 present. Forty-four missionaries and about 1,200 natives attended the Conference.

P. A. Davey reports very good meetings in Tokyo, Japan. He preaches at Koishikawa regularly once on Sunday, and sometimes twice. One of the members has left to teach in a college in Sendai; another becomes Japanese Secretary to the Y. M. C. A. in Honolulu.

Bruce L. Kershner: The work at the Central Station in Manila is moving along well. Last Sunday we had 130 in the Sunday-school in the chapel of the Mission House. We organized a new Sunday-school on Calle Constantia. The brethren

in Tondo could be organized into a congregation soon if we had an evangelist competent to take charge. We have had baptisms in Central almost every week for about two months. Since October 1st there have been seven.

P. A. Davey sends the following statistics of Protestant Christianity in Japan in 1911: Church members, 78,875; added in the year, 7,919; self-supporting churches, 173; raised by the Japanese Christians for all purposes, \$150,083. Greater results may be expected when the workers and workshops are increased. To-day there are only 1,632 native workers who give their entire time to preaching the gospel. In all Japan there are only 307 church buildings.

The Akita work, under Mr. McCall's guidance, is having additions right along. They are going into a meeting in which they are expecting God's blessing. The church which supports him at home is holding special prayer-meetings for a month preparatory to this meeting. There have been six additions in Koishikawa work since last report.

There was a baptism October 29th from the House Mission Society work. We have had six baptisms at Hongo since last report.—MYRTLE E. HAGIN.

## Letters from the Field.

### PHILIPPINES.

#### REPORT OF BIBLE INSTITUTE.

B. L. KERSHNER.

We have just closed our semi-annual Bible Institute for evangelists and workers in all our Tagalog churches. It was held at the Mission House and was attended by about twenty delegates, who, together with others from the school, brought the enrollment up to thirty-four. In addition to those regularly enrolled, there were the usual number of "irregulars," so all in all the attendance was very good.

The teaching was done by Mr. Wolfe, Mr. Bana, Mrs. Kershner, and myself. The

institute lasted over six days. Many of the delegates slept and were fed at the Mission House. Interest in all of the classes was good. We closed last night with a distribution of certificates and rewards. A certificate was given to all who were enrolled, a Tagalog Hymnal to all who tried the examinations, and a set of books in English to each of three young men who attained to a higher degree of proficiency.

During the institute delegates present held an informal meeting to discuss plans for the celebration of the tenth anniversary of the entrance of the mission into the islands. They resolved to hold the celebration in connection with the spring institute,



during the first week in April, and to make an effort to have all the congregations take an active part in it. This move is entirely in the hands of the native men and is distinct from plans contemplated by the mission. From this fact you can form some idea of the vigor of our ten-year-old, really six-year-old, Tagalog church.

*Manila, P. I.*

#### FROM VIGAN.

D. C. M'CALLUM.

We have not secured land in Vigan yet. There are three reasons why we have not done this. In the first place, the blocks of land available have not been entirely satisfactory, and we have been trying to find better. In the second place, an old plan of moving the High School to the other side of the city has been revived; and as we felt that, however much we may develop an independent work of our own, there will always be the possibility of doing good work in connection with the public schools similar to what we are doing now, provided our buildings are conveniently situated, we thought it well to move slowly. The prospect of a change being made in the location of the High School is now lessening, and personally I think it will remain where it is. A third retarding cause has been the financial straits of the Society. We would like to be able to plan for a strong school which will be to some extent adequate to the great need that exists. This thought would necessitate an increase in the missionary force and fairly heavy expenses for maintenance.

We must have an industrial department, and while the initial expense of this will be fairly heavy, it will later, I am sure, with careful handling, be a source of income. The trade schools in connection with the public schools bring in a handsome sum. There are three good reasons for having an industrial department. First, with such a department many poor boys will be able to work their way through. In the second place, it will give the young men an opportunity of learning a useful trade. The number and industrial inefficiency of a host of would-be clerks and government officials is becoming alarming in the Philippine Islands. Then, in the last place, manual training will help break down the deep-seated idea of the Filipinos that no one is a gentleman until he can live without doing manual labor. It is hard to keep our native evangelists from becoming enslaved to this false social standard.

I am hoping that next year we will be able to have a few young men who will be

giving their whole time to the study of the Bible and of kindred subjects, preparatory to giving the whole of their time to the preaching of the gospel. Later I hope that it will be possible to offer a general college course.

Miss Siegfried and Mr. Hanna have just been holding a month's Bible institute in Vigan for the girls of Ilocos Sur and Abra. This is a new departure and one that is full of promise. We are much behind the other Protestant bodies at work in the islands in the training of our women, and have been seriously handicapped by the lack of trained women. Next month Miss Siegfried will hold a similar institute in Laoag for Ilocos Norte. Out of such efforts it is hoped that a school or at least a dormitory in connection with the public schools will grow for our girls.

#### CHINA.

#### REPORT OF THE WORK AT SOUTH GATE.

MISS EVA MAY RAW.

In Miss Kelly's absence, I am living alone here, because it is the best thing for the work. I don't make the least pretense of liking it; but, of course, this missionary proposition is n't a question of what you like or dislike. This week I read Mr. Ainslie's "My Brother and I," and I was struck with the phrase, "to hold a light in a dark place;" I feel that in spite of my inexperience and frequent sense of failure I am doing that.

And even the aloneness has its compensations. I am making my place with the Chinese women, as I could not have with Miss Kelly's wise counsel always at hand. The problems they bring me are most bewildering; but it is such a joy that they want to give me their confidence. And the kindness of the members of our little church here is a constant surprise. You see, I have not been here long enough, and I do not know enough to be an authority among them, and they do not treat me as the great foreign teacher, but as a dear little sister, to be taken care of. I believe I am forming life friendships.

What am I doing? Well, I'm not doing so much as I am inducing other folks to do. The day schools run rather automatically now and require less time than at first. I teach a class of women daily in the Gospel of John. I have a Sunday-school class of mature school girls (Ezekiel, in Chinese!) I study with my teacher one to two hours daily. Besides our regularly employed workers I have now a half dozen Christian women who are willing to give

one or two afternoons a week to active work. Among us we have now ten regular weekly engagements for preaching or teaching. I make about half of these myself, but not necessarily the same half. I have a dozen school girls who are able and willing to lead Christian Endeavor. They will develop into good Sunday-school workers too, I think; but this year I am being compelled to sacrifice the children's work for the women's. The country field, too, is sadly neglected. There is n't quite enough of me to fill Mary Kelly's place.

During the interim between Mr. Cory's leaving this work and Mr. Dannenberg's coming to it, Mr. Garrett is giving us all the help he can, but his time is already overcrowded. We are looking forward eagerly to Mr. Dannenberg's coming, for both the South Gate and country work.

The South Gate church seems intensely alive. Just now they are actually engaged in a campaign to help the flood-sufferers. There is a strong sense of responsibility for the poor among us. We have a praying pastor, who cares more for "gaining his brother" than for gaining his point. There are weak points, of course, in our membership; but I believe we are getting somewhere. Our band of fifty is a leaven that is working.

### DOWN WITH CIGARETTES IN CHINA.

KATE GALT MILLER.

I have heard two very interesting things in the last few days in connection with the anti-cigarette movement. You may have heard that cigarette smoking in China has assumed alarming proportions; the tobacco companies have spent small fortunes in introducing their wares and in advertising them, and they seem to have met with marked success, for one can hardly walk half a block in any direction in the city without coming to a little cigarette stand, and the advertisements are everywhere. A great many of the women smoke, as well as the men, and it is not an uncommon thing to see boys of thirteen or fourteen puffing away at cigarette stumps. A large proportion of the coolies have become addicted to the habit, too, and smoke them constantly. So it seems time that something was being done about it—and from these incidents, apparently something is being done. The first one is a story that our Chinese evangelist told us: Mr. Wu Ting Fang addresses a large audience of Chinese in Shanghai on the evils of cigarette smoking, and some time afterward he was approached by representatives of tobacco com-

panies, who offered him \$200,000 (Mex.) if he would agree not to speak any more against the use of tobacco. You know how very few things—or men—there are in China that one can not buy with money; so it is refreshing to read of Mr. Wu's answer; he refused indignantly the offer and said he could not sell his people for money!

The other incident is one that Miss Dale heard in Nanking: Mr. Garrett had been accustomed to have his checks cashed at a certain tobacco office, and had never had any trouble in getting any sum there he wished. But a few weeks ago he went as usual to have a check cashed, and the man told him that he could not let him have any money; he said that their sale of cigarettes had decreased alarmingly, and that they were losing money every day. Mr. Garrett said he had noticed that the coolies were not smoking nearly so many cigarettes, and he asked one of them how it was. "O, we are not going to smoke any more," was the answer. Perhaps China may be the nation to set the pace for some of us "Christian" nations in the matter of suppressing things that are a menace to the health and morals of the people.

Wuhu.

### CHINA NOTES.

ELLIOTT I. OSGOOD, M. D.

Mr. Garrett, in Nanking, besides having charge of the evangelistic work in that station and being secretary of the Evangelistic Association of China, occupies the chair of professor of Old Testament History in the Bible Training School.

Dr. Butchart, of Luchowfu Hospital fame, is fast becoming the leading eye specialist in the Yangtse Valley. Most of his vacation (?) in Kuling this summer was taken up in treating and testing the eyes of missionaries and their children. He saves many a person to the mission work.

By means of local subscriptions the Luchowfu Hospital has been enabled to enlarge its chapel and guest-room so that an audience of 300 can be seated during preaching services. The main church work of the station is still limited to the hospital quarters.

H. P. Shaw, of Shanghai Station, has been compelled to resign from the work. It is a great blow to the mission, for he has been a most valued fellow-worker. He will be greatly missed in China.

The town of Hsiakwan (the river landing for Nanking) has been under water for two months. Boats go about its streets.

The fury of the Yangtse Valley flood has largely centered in the country across from



Wuhu. Five thousand square miles has been completely submerged for two months, and probably 2,000 lives lost. The condition of the refugees is pitiable in the extreme.

The out-station at Wu-wei-chow will not have more than a tenth of their regular crop. Our chapel there was destroyed by the water. A considerable portion of the city is above the water. This is the place where we hope to open the next settled station. It is thirty miles from Wuhu.

Evangelist Shi, of Chuchow, has been to Nantungchow helping in straightening out difficulties with one of the helpers there. Mr. Shi is one of the greatest Chinese Christian leaders in the Yangtse Valley. He was the first convert in our mission, being baptized by Dr. Macklin twenty-four years ago. He goes up to Ichang this fall to aid in a great revival meeting there.

Miss Muriel Molland is now with the Chuchow Station. She takes charge of the girls' school and aids in the women's work. There has been no single lady worker in Chuchow since Miss Clark had to leave on account of sickness.

### AFRICA.

Herbert Smith writes: "To-day Mr. Hedges preached his farewell sermon prior to his going on furlough. The church was

packed. There were 231 present in Sunday-school, and this afternoon nineteen were baptized. A great many more are seeking to become Christians. There is a good outlook for the work."—Lotumbe, W. C. Africa.

### THE CONFERENCE AT BOLENGE.

A. F. HENSEY.

These are busy days here. Mr. Moon finished putting the tin on the new church, September 26th; we held the first service in it on the 27th. On the 28th he and Mrs. Moon left with the *Oregon* for Monieka, Lotumbe, and Longa, to bring down the missionaries and evangelists for the Conference.

On the 29th the evangelists came in with such a host as we have never seen before, and we wrote the names of 300 inquirers that day. The night of the 30th the evangelists told the story of the three months' work; and what a story it was! Then, last Sunday, October 1st, we had 745 in Bible school, and the new church was packed with people. Some of the Sunday-school classes were as large as ordinary audiences! Each day this week there have been three services.

We expect the *Oregon* back to-morrow, with the folks from up river, and hope to reach 1,000 in the Bible school on the 8th. Monday, the 9th, the *Endeavor*, of the Bap-



Sunday School Class under the Bell-Tower, Longa, Africa.

tist Missionary Society, is due, and Tuesday the *Lapsley*, of the Southern Presbyterians; and the *Livingstone*, of the Congo Balala Mission, should also be here. The Conference opens the 11th.

The Lord's days of the Conference, October 15th, the new church will be dedicated to the worship and service of God, and a large number of people will be baptized.

We are very busy in making preparations for so many guests; for there will be from thirty to forty missionaries present besides our own; but we are all very well and have every reason to believe that they will find us well prepared, and that the Conference will mean not alone a great uplift to all who attend, but a means of furtherance for the gospel in all this region.

#### FROM BRIGHTEST AFRICA.

MRS. EDITH L. ELDRED.

One morning the fifteen evangelists came in from the back country, where they had been preaching and teaching. Forty-six people came with them, some to ask for baptism, and some to see the White Man for themselves, and some of the ways of civilization. The people are slow to believe what the evangelists tell of the "Good Story," and want to hear it from the lips of the White Man himself.

Mr. Eldred already had a good force of men and boys, and the following Monday the list was increased to ninety-seven, so you see he had his hands full. There were two special evangelistic meetings daily, besides the school, in which several new classes were formed.

Not many of the back country people wear clothes, but have the tribal marks cut on the face or body, besides many deeply embossed fanciful ones for beauty's sake.

Each evangelist had an interesting story to tell of his experiences. Some reported much opposition from the Catholics, but usually their meetings were well attended. One, Nsomi, told of the arguments he had had with some Catholic teachers. There were continual disputes between our evangelists and the Catholic teachers. Finally, the chiefs of Bongale, a village of some 3,000 people, arranged for a large public meeting, in which each side was to be given a full hearing. One Catholic teacher in his speech said Christ went into the water ankle deep, and John the Baptist dipped up some water and poured it on His head. Later on, another said Christ went into the water knee deep, and still another contended that the water was waist deep. Then Nsomi opened his book

and read to them the account of Christ's baptism in the River Jordan, and gave an explanation of the same. This evangelist, Nsomi, is a veritable pearl, redeemed from the depths of sin, and since his baptism, nearly four years ago, has been almost constantly engaged as an evangelist of the church. He has learned to read well, and is no mean contestant for the faith that is in Christ. On this occasion he was shrewd enough not to try to convince his opponents, but to gain not only the ears but also the good will of his large audience. This he did not only by reading from the Scriptures themselves, a thing which the Catholics could not do, but also by showing the many discrepancies in their teaching. The result of this controversy was considerable of a victory for Nsomi and his fellow evangelists.

#### INDIA.

##### A MEDICAL VISIT.

DR. C. C. DRUMMOND.

A week ago last Sunday, shortly after I had returned from Sunday school, some men came and begged me to go to see a patient in a village fifty miles away. From the symptoms they gave, I was sure the patient would die unless assistance could be given soon; so I consented to go. We started by the first train out, which was at one o'clock in the afternoon. In a little more than two hours we



reached the end of the railway journey.

We then had three miles to go into the country. A conveyance was supposed to be in waiting for us, but for some reason was not there. One of the men said he thought we could get an ox-cart in a village a mile on the way; so we walked to the village, and after a little while a cart was procured. The oxen were very slow, as they usually are; but riding was not quite as tiresome as walking.

As we drew near the village we met an old woman and inquired of her how the patient was. "The patient," she said, "is gone, and the body has been taken and burned." (The Hindus usually dispose of their dead by burning.)

I was a little too late to render any assistance. The people regretted that they had not called me sooner. After a short stay in the village I went back to the sta-



tion, and in about two hours got a train for home. It was almost eleven o'clock (P. M.) when I reached home. I was tired and hungry, having had nothing to eat since about 10.30 in the morning. This trip may seem to have been useless, but I do not think it was. The people seemed very grateful for my willingness to help them in a time of trouble. They will not soon forget the trip to their village, and circumstances like this open the way for the preaching of the word.

#### FROM BILASPUR.

H. A. EICHER.

This (September) is a month of festivals. Our calendar on the wall designates seven heathen festivals this month, and



then not all are marked. These festivals always hinder the school work. Many of them, especially the chief ones, are recognized by the Government as school holidays, and in this way, in the course of a year, a good many days are lost. Sometimes the greater part of a week is lost in

holidays, and the remaining days greatly hindered. There are two holidays this week, and altogether this month there will be five school-day holidays. For the last few days there have been a couple of festivals going on that are not marked on our wall calendar. They keep up a din day and night, with their drums and other musical instruments, with their street dancing and singing, being all painted up in fantastic forms and colors. On the opposite corner of the street from our bungalow lives a rabid partisan Hindu, a worshiper of Ganesha, and a curser of all other Hindu sects. Each year he holds a festival in front of his house lasting for a week or more. The singing and playing continue night and day, especially at night, and amid the din and racket sleep does not come very easily. I presume they think it is all right, but when we want to get our rest at night we consider it a public nuisance. At times there is something real fascinating about the singing. There is a swing and a melody to it that is pleasing to the ear. This man has set up his idol, and has begun his demonstrations again this year.

This week our evangelists have been out in Nipaniya and Dorki, and the villages round about, holding special meet-

ings. Mr. Saum and I were out with them a day and a night at different times. There seems to be a revival of interest in Dorki again, and we hope to reclaim what has been lost there, and bring up the whole situation to a better standard, both there and in Nipaniya. The school in Dorki is keeping up well, considering the great disadvantages of the rains, the swollen streams, and the deep mud through which it is almost impossible for the children to get there from the other villages. I had to be carried through the streets of the village, for the mud was nearly knee deep.

At last the rains came. They came just in time to save the crops in this section. A few days more would have meant great loss. In many parts of India, where the early rains did not fall, and where even these later rains were more delayed, the condition is not so good. Either it came too late to sow rice, or what was sowed was all lost. Thus the early crops in large sections have all failed, and only the winter crops are left to depend upon. There will be a great shortage, but we can not tell as yet just to what extent it will result in distress and suffering.

We have just taken our offering for Foreign Missions in the Bilaspur church. As this station is a joint station of the Foreign Christian Missionary Society and the Christian Women's Board of Missions, we have divided the offering equally between the two societies, and sent to the treasurer of each society \$32. An offering of \$64 from this church is not bad, considering the fact that the native Christians gave almost, or fully half, of it, and the highest salaried man in the church does not receive as much as \$10 a month, while the great bulk of the contributors receive from \$2 to \$5 a month. The great part of the membership is composed of girls in the orphanage, and poor village farmers, and day laborers, whose sustenance is uncertain and scant at the best. However, this is not our ideal for the church. Our ideal is entire self-support and liberal gifts for mission work, yet will not some of our wealthy churches at home learn a lesson in giving from the mission offerings of the Bilaspur church and other churches in our mission fields?

#### AMONG THE VILLAGES.

M. J. SHAH.\*

During the last two or three months I have been able to get out into the villages

\*Mr. Shah is the native pastor of the church at Harda.

in Harda District. I am very glad to be able to do this, and am more interested every day.

There are a few inquirers in Rahetgaon and Harda at present. I wish we could win some of these for Christ our Lord and Savior. I have asked the brethren to pray more earnestly for these seekers after truth and to exercise individual and united efforts to win and save them. I wish all to pray for these. The prospect before us is encouraging and hopeful. I trust the day is not far hence when there will be many inquirers and conversions here in Harda.

During the last three months I have been to 74 villages and preached about 170 times in 98 different places, besides pastoral work and bazaar preaching in Harda. I have preached to more than 2,500 people—mostly to men.

In one village we spoke to about 180 people. They were so pleased to hear us that when we had finished they wanted to offer us coins in the same way they offer to their Hindu religious teachers. We explained to them that we did not want anything for ourselves, but wanted only that they should understand and accept the great gift of eternal life. They were much astonished that we so differed from their own teachers.

In another village, after preaching in two or three places, we were passing through a mango grove, when we saw a group of people sitting around a religious devotee near a fire. The headman of the village was there also. A nephew of this headman has lately become a Christian. Desiring to

see us defeated in public discussion, this headman called us at once and invited us to have a talk with the ascetic on religious truth. Brother Downey, Rikhiya, and myself gladly accepted the invitation, thanking God for the opportunity. So we talked together for about an hour; we particularly pressed the question, "How can sinners be saved?" As the Hindu incarnations came only to save the holy, there is no hope for any one who sins.

Finally the ascetic said: "Yes, what you say is true. But what am I to do? If I take off this rosary and leave this sort of life, these people (pointing to the headman and others) will not respect me nor support me." At this the people began to leave. The headman was very angry and said to the ascetic, "You have cheated us;" and so saying, left. We also, with a few parting words of kindness, went to another village. We hope this will mean something to the people of that village, and also the headman.

Ragurdyaal, the converted priest of Mahoba, has been visiting in Harda and goes often with me as I go about among the people to talk with them. One day I said: "See this man. He was once one of your priests. He has learned the way of salvation through Christ. Ask him what he has found in our Christ." They were quite surprised and said it is impossible for a Brahmin to become a Christian. They looked upon the man with awe and said, "You Christians must have enchanted him." I told them we do not even believe in sorcery. But they will not believe this and think he



Secretary F. M. Rains baptizing four orphan girls at Deoghur, India, during his tour of the mission fields. This is a mission of the Christian Woman's Board of Missions. It is in the Province of Bengal, about two hundred miles from Calcutta.



is under a spell of sorcery, and hence not accountable for what he has done or does now.

When the bubonic plague was bad in Harda and nearby villages, we tried to preach to the people in the farther-away ones, but with little success. These people that were sent out by government to cause them to have the plague, and so decrease the population (as the Egyptians did the Israelites, Exod. 1:7-11).

We tried in a number of villages to get the people together, but they were afraid of us and kept quiet in their houses in the evenings, and in the fields or hidden during the day. In these more remote villages the people are more ignorant and, if possible, more superstitious.

*Harda.*

#### DAMOH NOTES.

MARY L. CLARKE,

EVANGELISTIC WORK.

Mr. Alexander has charge of this most important branch of the work and is assisted by S. Bishwas and Yakub Masih. During the hot weather vacation two students, Albert and Mangal, also are assisting. Mr. Alexander has them all in camp at Hindoria, and they are going from there to the villages around to preach the Word of Life.

It is a great pity Mr. Alexander can not give his entire time to this work, for his heart is evidently in it; but alas! there is no one else to look after the Orphanage Day School.

S. Bishwas, Albert, and Mangal Scott spent a few weeks at Patharia, where our Damoh Missionary Society had an evan-

gelist for some time. At our last workers' monthly meeting they gave a very good report. They preached in thirty-three villages while there.

Many books have been sold. May these silent messengers bring light and life to those who read them.

#### MEDICAL WORK.

There is not much sickness, as a rule, in May and early June; so the medical work has been lighter than usual at other seasons. Some four or five services are held at the hospital every morning.

In the absence of Mrs. Alexander at the hills, Dr. Fleming has charge of the women's weekly meeting, and has visited some of them in their homes, besides her regular hospital work, and has also paid visits to patients in their homes.

A baby girl was left at the hospital, and Dr. Fleming, after caring for her at the bungalow for ten days, sent her to the Women and Babies' Home at Kulpahar.

She also has a class for servants, gives them a Bible lesson, and is teaching some of them to read and write.

#### SUNDAY-SCHOOLS.

Besides the Sunday-school at the church on Sunday mornings there are three others in the town, four in neighboring villages, and Tabitha bai has a class for women. One of the Christians and a few boys go to each of the villages.

The Y. P. S. C. E. and Junior C. E. study the regular topics, as do the women's class at their regular weekly meeting.

The day schools are about to reopen after the hot weather vacation.

## Make Known His Love.

[An English missionary in Swatow, China, heard sounds of bitter weeping by the wayside one night. Looking for its source, he found a heathen woman bowed over a child's grave, upon which, according to the local custom, lay an overturned cradle.]

A heathen baby—that is all—

And woman's lips that wildly plead;

Poor lips that never learned to call

On Christ in woman's time of need!

Poor lips that never did repeat

Through quiet tears, "Thy will be done!"

That never knew the story sweet

Of Mary and the Infant Son.

An emptied cradle and a grave—

A little grave—cut through the sod.

O Jesus, pitiful to save,

Make known to her the mother's God!

O Spirit of the heavenly Love,

Stir some dear heart at home to-day

An earnest thought to lift above

For mother hearts so far away;

That all may know the mercy mild

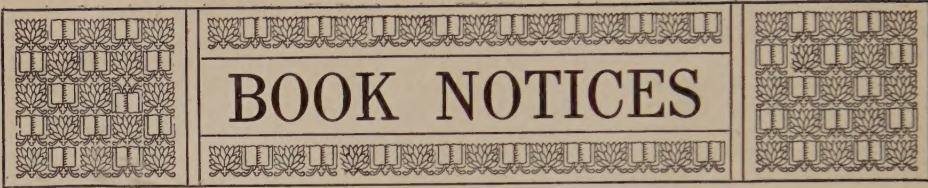
Of Him who did the nurslings bless:

The heathen and the home-born child

Are one in that great tenderness.

—Clara A. Lindsay, in *Woman's Work*.





## BOOK NOTICES

STORY OF THE BIBLE. By Charles Foster. Philadelphia. \$1.50.

Seven hundred thousand copies of this book have been sold. A new edition has just been completed. There are three hundred pictures. Some of them are colored. This book gives the Bible in the form of a connected story. It can be read with profit by young and old.

A CHRISTIAN SONG IN HINDI. As sung and interpreted by O. J. Grainger, Jubbulpore, India.

In this little booklet, Mr. Grainger contrasts in a very vivid way the songs and singing of heathen Hindu people with that of the native Christians. He sings a Christian Hindi song and interprets each line, literally, so that the reader may have a real understanding of pagan thoughts and customs. Those who have had the privilege of hearing Mr. Grainger in this interpretation will be glad to have it in booklet form. It is quite unique and will be popular. Price, ten cents. Published by the Foreign Society.

APPRECIATIONS OF "IN THE SHADOW OF THE DRUM TOWER." By Mrs. Laura D. Garst.

Dr. Garrison says: "I have received and read with deepest interest your 'In the Shadow of the Drum Tower' and thank you very sincerely for writing it and for sending me a copy of it. I have written a little review for the paper but I wanted to tell you personally how

much I appreciated the window which your book opens to missionary life."

Professor Paul writes: "I can not deny that you have written very effectively, for you have made me shed tears. I doubt not that you have here a message that will find the hearts of thousands. I believe the brotherhood will gratefully receive this tender and beautiful sketch of Dr. and Mrs. Macklin."

THE FOREIGN DOCTOR. Revell Publishing Company.

In his book entitled "The Foreign Doctor," Mr. Robert E. Speer has given us a splendid portrait of the possibilities and opportunities of the well equipped physician in Oriental lands. The book is a biography of J. P. Cochran, M. D., whose father was a missionary in Persia. Reared in Persia, educated in America, Dr. Cochran took his father's station in Urumia upon his father's death, and became the most influential man of all Persia for twenty-five years.

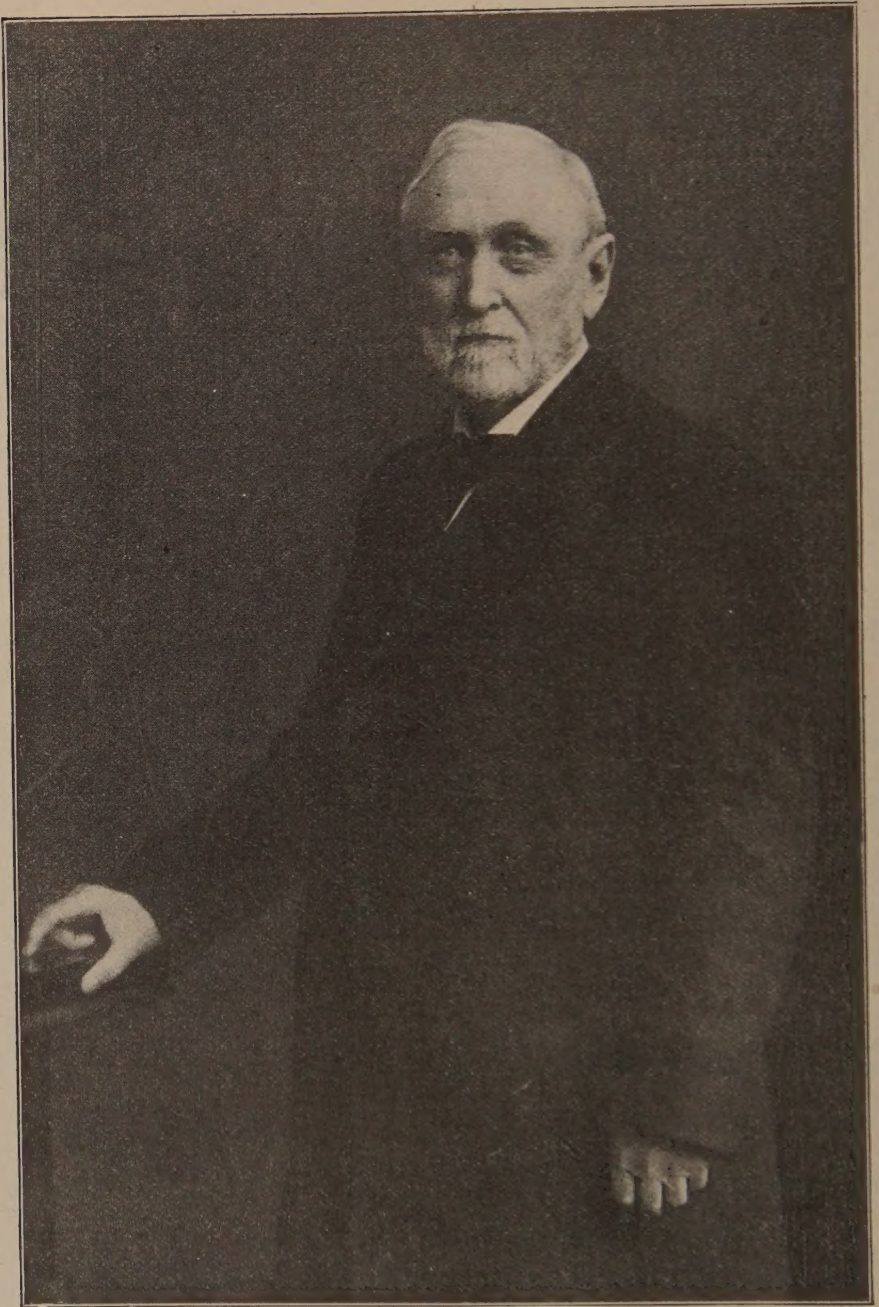
The book gives a vivid description of Persian life and the part Mohammedanism plays in it; pictures the warlike Kurds with their bands of robbers, but best of all it gives us a view of Nestorians and Nestorianism which it is impossible to gain from any other source. Dr. Cochran was known as a missionary to the Nestorians.

The book is full of thrilling experiences. It is certainly a valuable addition to a missionary library. We have real world history from these missionary volumes.









J. W. McGARVEY.

J. W. McGarvey prepared more men for the missionary service, home and foreign, during his lifetime, than any other man in our history. He was a warm friend of the Foreign Society, and took a vital interest in its work. He said: "The work of the Foreign Christian Missionary Society has a worth beyond what any human being can now adequately estimate." He had great interest in our new Bible Colleges on the foreign field.